HOLMES FAMILY DRAWER 1 NEW JERSEY + NEW ENGLAND

71.2004.085.05383

Thomas Lincoln Family

New England Relatives

Holmes Family

Excerpts from newspapers and other sources

From the files of the

Lincoln Financial Foundation Collection

71.2009.085.05385

STATE OF RHODE ISLAND AND PROVIDENCE PLANTATIONS
PUBLIC EDUCATION SERVICE

WALTER E. RANGER, COMMISSIONER OF EDUCATION
118-122 STATE HOUSE, PROVIDENCE

August 10, 1932.

Mr. Louis R. Warren,
Lincoln Historical Research Foundation,
Fort Wayne, Indiana.

Dear Sir:

We are very glad to have three copies of earlier "Lincoln Lore" and that you are to place us on your mailing list. We are very much interested in Abraham Lincoln, if for no other reason than that for many years we have published annually for use in the public schools a pamphlet including a program for school exercises. We have honored Lincoln annually, and in the pamphlet have printed a great deal about Lincoln.

You may be interested in a statement made on page 52 of the most recent history of Rhode Island, "Rhode Island - Three Centuries of Democracy," published by the Lewis Company of New York, thus:

"Obadiah Holmes was one of the progenitors of Abraham Lincoln, whose lovable character, long suffering and martyrdom for a great love of mankind have made him endeared of all Americans." The text is supplemented by a note which reads as follows:

"Obadiah Holmes and his wife, Katharine (Hyde) Holmes, came to America in 1638. He was a member of an influential family, a Baptist; he and her brother had been students at Oxford. He left Massachusetts and Plymouth, each because of persecution, and settled in Newport. The youngest child of Obadiah Holmes, Lydia, married Captain John Bowne, who was instrumental in founding a successful colony at Monmouth, New Jersey. Sarah Bowne, daughter of John Bowne and Lydia (Holmes) Bowne, married Richard Salter. Harriet Salter, daughter of Richard Salter and Sarah (Bowne) Salter, married Mordecai Lincoln. Virginia John Lincoln, son of Mordecai Lincoln and Harriet (Salter) Lincoln, was born in Southeastern Pennsylvania, May 3, 1711. He removed in 1768, to Rockingham County, Virginia, taking with him Abraham Lincoln, grandfather of the President, who was then twenty-four years of age. Abraham Lincoln, grandfather, was killed by Indians in the wilderness of Kentucky, leaving his family unprotected and with no one to provide for them. There appears to have been no illiteracy in Abraham Lincoln's family except in the instance of his father, Thomas Lincoln; and that illiteracy may be accounted for through the untimely death of Abraham Lincoln, grandfather. The Lincoln line from Obadiah

STATE OF RHODE ISLAND AND PROVIDENCE PLANTATIONS
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LRW-#2

Holmes is as follows:

"Obadiah Holmes married Katharine Hyde. Lydia Holmes was a child of this marriage.

"Lydia Holmes married John Bowne. Sarah Bowne was a child of this marriage.

"Sarah Bowne married Richard Salter. Hannah Salter was a child of this marriage.

"Hannah Salter married Mordecai Lincoln. John Lincoln (Virginia John) was a child of this marriage.

"John Lincoln married Rebecca Moore. Abraham Lincoln (grandfather) was a child of this marriage.

"Abraham Lincoln married Bathsheba Herring, as his second wife. Thomas Lincoln was the youngest child of this marriage.

"Thomas Lincoln married Nancy Hanks. Abraham Lincoln, President and Emancipator, was the second child of this marriage."

I send also a copy of our 1926 Grand Army Flag Day Program, which contains an article on the Rhode Island Ancestry of Abraham Lincoln.

Very truly yours,
WALTER E. RANGER,
Commissioner of Education,

By Cowell

CC/S

also by Cowell

Grand Army Flag Day

February Twelfth

1926

Schools of Rhode Island

LOYALTY TO COUNTRY

THE BATTLE-CRY OF FREEDOM.

G. F. R.

GEO. F. ROOT.
Arr. by T. M. T.

1. Yes, we'll ral - ly 'round the flag, boys, we'll ral - ly once a - gain,
2. We are spring - ing to the call of our Broth - ers gone be - fore,

Shout-ing the bat - tle - cry of Free - dom; We will ral - ly from the hill - side, we'll
Shout-ing the bat - tle - cry of Free - dom; And we'll fill the va - cant ranks with a

gath - er from the plain, Shout - ing the bat - tle - cry of Free - dom.
mil - lion free - men more, Shout - ing the bat - tle cry of Free - dom.

CHORUS.
Fortissimo.

The Un - ion for - ev - er, Hur-rah! boys, Hurrah! Down with the traitor, Up with the star; While we

ral - ly 'round the flag, boys, Ral - ly once a - gain, Shout - ing the bat - tle - cry of Free - dom.

III.—ABRAHAM LINCOLN

Hurt was the nation with a mighty wound,
And all her ways were filled with clam'rous sound.
Wailed loud the South with unremitting grief,
And wept the North that could not find relief.
Their madness joined their harshest tone to strife;
A minor note swelled in the song of life
Till, stirring with the love that filled his breast,
But still, unflinching at the Right's behest,
Grave Lincoln came, strong-handed, from afar,
The mighty Homer of the lyre of war!
'Twas he who bade the raging tempest cease,
Wrenched from his strings the harmony of Peace,
Muted the strings that made the discord Wrong,
And gave his spirit up in thund'rous song.
Oh, mighty master of the mighty lyre!
Earth heard and trembled at thy strains of fire;
Earth learned of thee what Heaven already knew,
And wrote thee down among her treasured few!

—*Paul Laurence Dunbar.*

ABRAHAM LINCOLN

There was a man sent from God and his name was Abraham. Abraham Lincoln stands alone as the great, outstanding example of what may be achieved in America, the land of opportunity. He achieved his great development in the face of the seemingly insurmountable forces of poverty, isolation, ignorance and melancholy. Yet Abraham Lincoln, in the face of all obstacles, did not wait for opportunity to knock at his door. Instead, he knocked at the door of opportunity.

Even today Mr. Lincoln stands as the chief example in this country, of what may be won by struggle and ceaseless effort. His magnanimity was based on absolute sincerity, a clear sense of honor, devotion to a cause, coupled with a tenderness exceeding that of a woman. We have, as a result of these noble qualities of character, the spectacle of his bitterest opponents being transformed from implacable antagonists, such as Seward, Stanton and Douglas, into the heartiest of co-workers.

It is not our part only to eulogize Abraham Lincoln and erect monuments to him. It is rather our duty to translate into our own national life the undying principles of liberty, nationality, faith in God as a basis of religion, faith in the people as the foundation of democracy, and a belief in the righteousness of wars of defence and the iniquity of wars of aggression.

It would be well for all the world to emulate these deathless principles of the great man whose memory we honor today.—*Abstract of an address by Rev. Edward Holyoke at commemorative exercises by the General Assembly, February* 12, 1925.

LINCOLN AND THE KITTENS

President Lincoln was as sensitive to external impressions as the test paper of the chemist. The results of a battle pained him as though he himself were among the wounded or had lost a brave son. This sympathy—that is, his power of putting himself in another's place—extended even to animals.

The day on which Grant's army began the final advance, the President sat in a small telegraph office at City Point receiving telegrams and examining a pocket chart. Three little kittens were running about the hut in which was the office. The President of the nation, whose fate was in the scales, picked up the kittens, placed them on the table, and said:

"You poor little miserable creatures, what brought you in this camp of warriors? Where is your mother.?"

"The mother is dead," answered the Colonel in charge.

"Then she can't grieve for them," said the President, with a sigh, "as many a poor mother is grieving for her son who has fallen in battle. Ah, kitties, thank God you are cats, and can't understand this terrible strife."

"There now, go, my little friends," wiping the dirt from their eyes with his handkerchief: "that is all I can do for you. Colonel, get them some good milk, and don't let them starve. There is too much starvation going on in this land, anyhow. Let us mitigate it when we can."

The great President, even at such a crisis, could, as Admiral Porter says, "find time to look at God's creatures, and be solicitous for their comfort."

THE RHODE ISLAND ANCESTRY OF ABRAHAM LINCOLN

The descent of Abraham Lincoln from Obadiah Holmes of Newport, Rhode Island, in direct line is as follows:

Obadiah Holmes married Katherine Hyde. Lydia Holmes was a child of this marriage.

Lydia Holmes married John Bowne. Sarah Bowne was a child of this marriage.

Sarah Bowne married Richard Salter. Hannah Salter was a child of this marriage.

Hannah Salter married Mordecai Lincoln. John Lincoln (Virginia-John) was a child of this marriage.

John Lincoln married Rebecca Moore. Abraham Lincoln (grandfather) was a child of this marriage.

Abraham Lincoln married Bethsheba Herring, as his second wife. Thomas Lincoln was the youngest child of this marriage.

Thomas Lincoln married Nancy Hanks. Abraham Lincoln, President and Emancipator, was the second child of this marriage.

Marie Alice Kennedy. a writer in the *New York Times*, finds ancestral origins for Abraham Lincoln's "fine traits of character" and other gifts in his direct descent on his father's side from Obadiah Holmes, an early Rhode Island settler whose influence, through his ministry for thirty years at the First Baptist Church in Newport, was constructive, and whose name in history is connected with events in the relations between Rhode Island and Massachusetts that were critical in determining the trend of democracy in America as cradled in the Narragansett Bay country. Obadiah Holmes was persecuted and beaten in Massachusetts for his faith in "what Rhode Island, and she alone, stood for in the making of America."

Away back in the early days of our country, about the year 1638, there came from England to America, for conscience's sake and freedom of worship, one Obadiah Holmes, bringing a wife (Katherine Hyde) and two children. He was of an influential family of the Baptist faith and was well fitted for leadership in this new country, as he and his brothers had been students in Oxford.

The Rev. Obadiah Holmes was deeply religious and, being an ardent Bap-

AMERICA THE BEAUTIFUL.

Words by Katherine Lee Bates. Music by Will C. Macfarlane.

f Maestoso

1. O beau - ti - ful for spa-cious skies, For am - ber waves of grain, For
2. O beau - ti - ful for pil - grim feet, Whose stern, im - pas-sion'd stress A
3. O beau - ti - ful for he - roes proved, In lib - er - a - ting strife, Who
4. O beau - ti - ful for pa - triot dream That sees be-yond the years Thine

pur - ple mountain ma-jes - ties A - bove the fruit-ed plain! A - mer - i - ca! A -
thor - oughfare for free-dom beat A - cross the wil - der - ness! A - mer - i - ca! A -
more than self their country lov'd, And mer - cy more than life! A - mer - i - ca! A -
al - a - bas-ter cit - ies gleam Un-dimn'd by hu - man tears! A - mer - i - ca! A -

mer - i - ca! God shed His grace on thee, And crown thy good with brother-hood, From
mer - i - ca! God mend thine ev - 'ry flaw, Con - firm thy soul in self-con-trol, Thy
mer - i - ca! May God thy gold re - fine, Till all suc-cess be no - ble-ness, And
mer - i - ca! God shed His grace on thee, And crown thy good with brother-hood, From

Refrain. *Molto maestoso*

sea to shin-ing sea!
lib - er - ty in law!
ev - 'ry gain di - vine!
sea to shin-ing sea!

A - mer - i - ca! A - mer - i - ca! God shed His grace on thee!

LINCOLN MEMORIAL

I saw it first as Gareth, eager eyed,
Glimpsed Camelot—a distant gleam
Of misty columns, high
In a far, dim sky;
Stretching the heart wide,
Ethereal as a dream.

And though on closer view
So startling it loomed and grew
Above me on its hill,
In clear-cut purity of line
Above the trees, in shine
Of steps and colonnade—it kept the distance still.

So, Lincoln, is your life to other men:
A vision that grows more large and gracious,
Intangible in chastity and light,
Beckoning us more near; but when
We would possess the soul with reach so spacious,
It keeps beyond us still, upon its height.

—*Ruth Evelyn Henderson.*

THE OXFORD PRESS, PROVIDENCE, R. I.

August 12, 1932

Mr. Walter E. Ranger
118-122 State House
Providence, Rhode Island

My dear Mr. Ranger:

We should be very happy indeed to receive the copy of the 1926 Grand Army Flag Day Program you are forwarding and thank you also for the information contained in your letter. We will be pleased to advise through the columns of Lincoln Lore of the progress which is being made in the Lincoln family genealogy.

Very sincerely yours,

Director
Lincoln Historical Research Foundation

LAW:LH

Did you know that Abraham Lincoln was a descendant from a Baptist minister?

Thirty Lashes at the Whipping Post

The remarkable chronicle of a Baptist preacher ancestor of Abraham Lincoln

By Wilbur Nelson

THE First Baptist Church of Newport, Rhode Island, which will soon celebrate its 300th Anniversary, occupies an historic position as one of the two oldest Baptist churches in America. It carries the illustrious name of its founder and first pastor, in whose honor the church is called the John Clarke Memorial Church. The Rev. John Clarke, M.D., held office as pastor about 38 years. But his activity in public affairs made such demands upon him that he called to his assistance in the ministry of the church the Rev. Obadiah Holmes, who was his associate pastor for 26 years and continued in the pastorate after his death.

The name of Obadiah Holmes deserves an honored place in history for his own sake, but many will take more interest in the story of his life when they learn that he was an ancestor of Abraham Lincoln. Obadiah and Catherine Holmes had a daughter Lydia, who married John Bowne and became the mother of Sarah Bowne. Richard Salter married Sarah Bowne, and Hannah Salter was a child of that marriage. Mordecai Lincoln married Hannah Salter, one of their children being John Lincoln, great-grandfather of Abraham Lincoln.

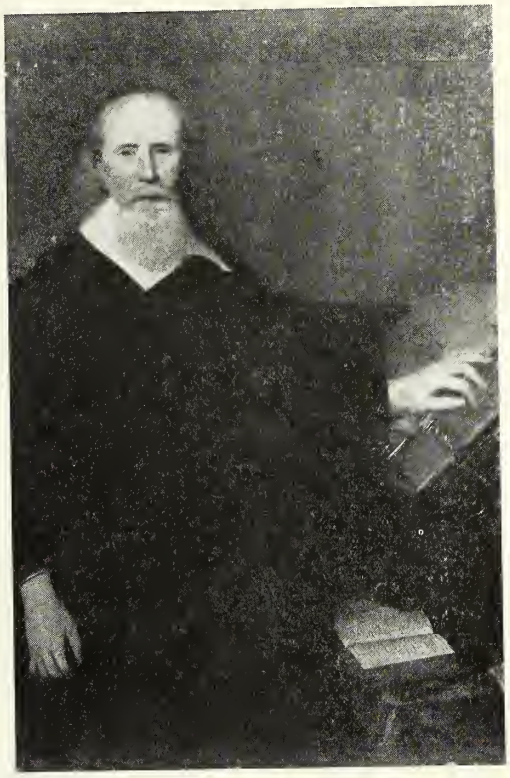
Obadiah Holmes was born at Preston, Lancaster, England, in 1606. His father's name was Robert Hulme (as the name Holmes was then spelled). He and his two brothers were educated at Oxford. In a manuscript which he left to his children he speaks of himself as having been a rebellious youth, who caused his parents much sorrow by the wickedness of his life. But he experienced eventually a change of heart, sought his mother's forgiveness at a time when she was seriously ill, and thereafter lived a righteous life.

The First Baptist Church of Newport, Rhode Island. It will celebrate its 300th anniversary in 1936. The present building was erected in 1846

He came from England to America in 1639 and settled at Salem, Massachusetts, where he remained seven years, being employed as a glassman, as the makers of glass were then called. In 1646 he removed to Rehoboth, where he united with the Congregational Church of which the Rev. Samuel Newman was pastor. Not long after that he became a Baptist, being baptized by Dr. John Clarke. This so offended the Rev. Samuel Newman that he pronounced a sentence

of excommunication against him. Moreover, he and others were presented to the General Court at Plymouth, where they met with several petitions against them, on the ground of their religious faith, urging the Plymouth authorities to suppress them speedily. The Plymouth authorities dealt leniently with them, however, but by this time Mr. Holmes had resolved to leave Rehoboth and find residence in a place where religious freedom might be enjoyed. He therefore removed to Newport, late in the year 1650.

In the summer of 1651 Dr. John Clarke, Mr. Holmes and Mr. John Crandall went to Lynn, for the purpose of visiting William Witter, an aged



The supposed portrait of John Clarke in the Redwood Library of Newport

man, who was a member of the Newport church. They arrived at Mr. Witter's home near Lynn on a Saturday afternoon in July, and the following day held a service there. While Dr. Clarke was preaching two constables entered the house and broke up the meeting. They presented a warrant for the arrest of the visitors on the ground that they were "erroneous persons, being strangers." The prisoners were compelled to accompany the constables to a Puritan church in the vicinity, where the customary Lord's Day service was being held. They protested against going to meeting in this compulsory fashion by keeping on their hats when they entered the church. Dr. Clarke also arose during the meeting and tried to voice their protest. But he was not allowed to continue. When the meeting was over they were again taken to an ale house, where they were guarded over night. The following day they were committed to the prison in Boston.

The complaints against them were as follows:

> For being taken by a constable at a private meeting in Lynn, upon the Lord's Day, exercising among themselves, to whom divers of the town repaired and joined with them, and that in the time of the public exercise of the worship of God; as also for offensively disturbing the peace of the congregation, at their coming into the public meeting in the time of prayer in the afternoon, and for saying and manifesting that the church in Lynn was not constituted according to the order of our Lord, and for such other things as shall be alleged against them, concerning their seducing and drawing aside of others after their erroneous judgments and practices, and for suspicion of having their hands in the re-baptizing of one or more among us, as also for neglecting or refusing to put in sufficient security for their appearance at the said Court.

Ten days after their imprisonment in Boston the three men were tried and sentenced; Clarke to pay a fine of 20 pounds, Holmes 30 pounds, and Crandall five pounds. If the fines were not paid they were to be well whipped. The trial was apparently a one-sided affair, the rights of the defendants receiving small consideration. The governor told Dr. Clarke that he deserved death for his heresy. One of the clergymen struck Mr. Holmes and cursed him.

Within a few days Dr. Clarke was informed that friends had paid his fine and he was released, although he made a vigorous protest against such a settlement of his case. The case of John Crandall likewise came to an abrupt end. He was released on his promise to appear at a later session of the court. But he was never called.

Mr. Holmes was kept in prison until September. He was considered the worst of the three offenders, probably on account of his previous record. He was given the largest fine, and had to choose for himself whether to pay the fine or be

whipped. Friends offered to pay the fine, but he refused their offer, and accepted the whipping.

Jesus once said, "It is enough for the disciple that he be as his Master, and the servant as his Lord." In his sufferings Mr. Holmes followed closely in the footsteps of Jesus, and, as the hour of his ordeal drew near, like his Master he prayed. Friends had come to comfort him. They offered him a stimulant. But he refused it. Instead he betook himself to prayer. He afterward wrote:

> I was caused to pray earnestly unto the Lord, that he would be pleased to give me a spirit of courage and boldness, a tongue to speak for Him, and strength of body to suffer for His sake, and not to shrink or yield to the strokes, or shed tears, lest the adversaries of the truth should thereupon blaspheme and be hardened, and the weak and feeble-hearted discouraged. For this I besought the Lord earnestly.

With apparent cheerfulness of spirit he accompanied the officer to the whipping-post on Boston Common. His back was bared. The strong-armed executioner laid upon it 30 powerful strokes with a three-corded whip, spitting on his hands in his efforts to make the blows as effective as possible. The prayer of the sufferer was answered, in that God gave him strength to endure his punishment without an outcry, and to come down from the whipping-post even smiling, while he was given grace to speak words of forgiveness to his tormentors.

He afterwards suffered excruciatingly. For weeks he could take no rest, except as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed. His friends had been ordered not to give him sympathy or comfort. Consequently when John Hazel and John Spur shook hands with him their act was reported and they were arrested. Each was sentenced to pay 40 shillings or be whipped. They were released within a few days because, unknown to them, their fines had been paid. Another good friend narrowly escaped punishment because he tenderly treated the bruised body with oil. Mr. Holmes was greatly comforted by the steadfastness of his friends, as also in the fact that he had borne witness to the truth by his sufferings. The result was that soon a number of people in that vicinity were baptized and "divers were put upon the way of inquiry."

As soon as he was able after this experience, Mr. Holmes returned to Newport. Within a few weeks Dr. John Clarke and Roger Williams left for England on an important mission for the colony. Dr. Clarke was gone 12 years, bringing with him on his return a new charter for the Colony of Rhode Island and Providence Planta-

The grave of Obadiah Holmes at the left and that of his wife at the right

tions, which had been granted by King Charles II. During those 12 years Mr. Holmes served the First Baptist Church of Newport as pastor. Following Dr. Clarke's return he was associated with him in the ministry of the church until Dr. Clarke's death, April 20, 1676. He then continued alone as pastor of the church until his death on October 15, 1682. In all, his ministry in Newport covered a period of about 31 years.

He was buried on his farm in Middletown, five miles from Newport, where he had resided. His and his wife's graves lie side by side, being marked by well-preserved stones. The inscription on his stone reads:

> In
> Memory
> of
> the Rev[d] Obadiah
> Holmes
> Baptist Minister
> from Great Britain
> Who died October 15th.
> 1682 in the 76th. year
> of his age.

Other graves of the family have since been added, there being now some 40 graves enclosed by a stone wall measuring 40 by 50 feet.

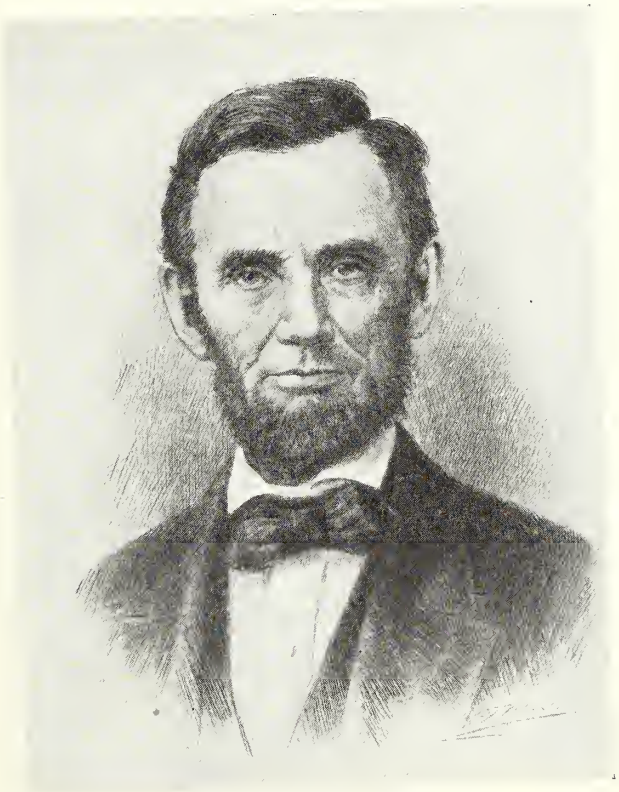
Mr. Holmes had acquired an estate of 400 acres of choice land and was quite well-to-do. In his will he made generous provision for his wife and family. Not long before his death he wrote two beautiful letters. One was addressed to his wife expressing his whole-souled affection for her. The other was to his nine children. He had given them Bible names: Joseph, John, Hope, Obadiah, Samuel, Martha, Mary, Jonathan, and Lydia. In his letter he lovingly urged them to be true to their names. To Lydia, ancestress of Abraham Lincoln, he wrote: "My daughter, Lydia, remember how Lydia's heart was opened, her ear bored, her spirit made to be willing to receive and obey the apostle in what the Lord required, and was baptized, and entertained and refreshed the servants of the Lord."

There is no portrait of Obadiah Holmes. One wonders if his distinguished descendant, Abraham Lincoln, did not resemble him in physical appearance as well as in traits of character.

Abraham Lincoln was noted for his keen insight and wise judgment. That the same qualities were possessed by his ancestor is indicated in a record dated April 4, 1676. It was voted "that in these troublous times and straits in this colony, this Assembly desiring to have the advice and concurrence of the most judicious inhabitants, if it may be had for the good of the whole, do desire at their next sitting Mr. Obadiah Holmes etc . . ." to sit with them in their deliberations.

When we witness the manner in which Mr. Holmes accepted his whipping and conducted himself throughout the ordeal, thus exhibiting a firm adherence to principle, no matter what the cost, we are reminded of President Lincoln's words, "With firmness for the right, as God gives us to see the right."

No description of Abraham Lincoln is complete that does not make much of his great heart. There never lived a man with more kindness, compassion and love in his heart than he had.



ABRAHAM LINCOLN

One of his ancestors was Rev. Obadiah Holmes

His experiences with people who were mean, selfish, false and treacherous would have made one of less generous nature a pessimist. But his noble spirit rose above these things. He had "malice toward none and charity for all." How like his ancestor who freely forgave those at whose hands he was cruelly whipped. His words to them were, "You have struck me as with roses; although the Lord hath made it easy for me, yet I pray God it may not be laid to your charge."

Mr. Holmes appears to have had a strong religious faith. The doubts and fears through which he passed during his youth and young manhood finally gave way to a sure and serene faith. In his account of his prayer in prison, prior to his whipping, he says that God satisfied his spirit to give up, as his soul so his body to Him, and quietly to leave the whole disposing of the matter to Him. And in his account of the whipping itself he wrote: "As the man began to lay the strokes upon my back, I said to the people, Though my flesh should fail and my spirit should fail, yet my God will not fail." President Lincoln showed again and again a like faith in God; as, for example, in these words: "I feel that I cannot succeed without the same divine aid that Washington had, and on that same Almighty Being I place reliance for support; and I hope you, my friends, will pray that I may receive the divine assistance, without which I cannot succeed, and with which success is certain."

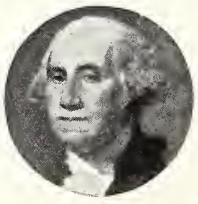
The Lincoln Memorial in Washington, D. C. (see front cover), is visited with profound interest by many thousands of people every year. It presents an imposing appearance. Its architectural beauty commands admiration. Within, the visitor sees a wonderful statue of Abraham Lincoln. On one of the side walls appears a portion of the Second Inaugural address. On the opposite wall are the words of the immortal Gettysburg address. Glancing upward the eye catches this legend: "In this temple, as in the hearts of the people for whom he saved the Union, the memory of Abraham Lincoln is enshrined forever."

It is a pleasing thought that Abraham Lincoln seemed to have inherited from a Baptist preacher ancestor those qualities that have forever enshrined his memory in the hearts of the American people.

☆ ☆ ☆ ☆ ☆

An Outstanding Record of Unselfishness

A Tribute to George Washington from a Recent Sermon, *The Temptations of Maturity*, by Harry Emerson Fosdick



On Washington's birthday we are remembering a man who began to build and was able to finish. He went through desperate days, as when Arnold betrayed the cause, or despair stalked the camp at Valley Forge, that might well have broken down his nerve. He won victories so unexpected and resplendent and rose to heights so dangerous to moral poise that he might well have had his head turned, if it had not been as steady as the mountain that now bears his name. He faced as bitter personal hatred and vituperation as any president of the United States has ever faced, and through it all kept his dignity. He had staying power. He was calm when others were excited, hopeful when others were discouraged, determined when others were growing weak. To be sure, he had a fine start. At the age of twenty-one was he not appointed Adjutant-General for the large Southern District of Virginia? But that is not half the story. He was able to finish. He came at last to a place whose power a little man would have misused to selfish ends or clung to to please his vanity, but gladly relinquishing which, he left one of the outstanding records of unselfishness in human history.

February 3,19

Lincolniana Publisher:--

Dear Sir:-- In case you should sometime care to publish anything concerning the line of Obadiah Holmes as it joins the Robbins family of New Jersey and comes to the present day, I can give you the reliable data upon it.

Resp.

Mrs.Samuel H.Bradt

Mrs Bradt

It is my line

DeKalb, Illinois. March 23, 1934.

Dr. Louis A. Warren,

Fort Wayne, Indiana.

My Dear Sir:-- I have a little newspaper clipping which names you as Director of the "Lincoln Historical Research Foundation."

I am hoping that your work includes ANCESTORS and that you have found Obadiah Holmes and ALL of his children, whom they married and where they went after leaving Rhode Island.

I am supposed to be descended from OBADIAH thru his daughter HOPE, but cannot as yet prove the same. Can you tell me whom she married and where she went to live after leaving Rhose Island ? Or where I can find that information?

I know that I am asking a real favor, but am hoping that I may be of service to you in return . If perchance you havent the Feb. magazine article on OBADIAH, I should be glad to send it to you.

Very truly,

Mrs. Samuel E. Bradt

March 24, 1934

Mrs. Samuel E. Bradt
DeKalb, Illinois

Dear madam:

I am very sorry to inform you that Dr. Warren is in the hospital convalescing from an appendicitis operation. Consequently it will be some time before your letter concerning the family of Obadiah Holmes can be brought to his attention.

As soon as he is back in his office you will hear from him.

Very sincerely,

Ellen Herendeen
Assistant to Dr. Warren

April 19, 1934

Mrs. Samuel E. Bradt
DeKalb, Illinois

My dear Mrs. Bradt:

I doubt very much whether the family line of Obadiah Holmes has been traced as far as you would like to have it, although recently there was an article appeared which I will call attention to in a postscript to this letter.

I am also enclosing a copy of our Lincoln Lore which shows you how the Obadiah Holmes family connects with the Lincoln family. If this will assist you, I will be very glad indeed.

Very sincerely yours,

LAW:LH
Enc.

Director

AMERICAN CLIPPER

Monthly Catalogue Of American Historical And Literary Material.

AUGUST, 1937

Mount Vernon In 1834.

Pres. Harding On Taft Nomination.

Lincoln Demands Justice "Even Beyond Promises."

Lincoln Looses A Law Case.

Bryant's Manuscript Of "Hymn."

Lowell On "Commemoration Ode."

Greatest Letter O. W. Holmes Ever Wrote. (See The Three Covers)

Pathetic Poe Manuscripts.

TWO ALPHABETS

MANUSCRIPTS & AUTOGRAPHS OF MANY LITERARY CELEBRITIES LISTED AT UNUSUALLY ATTRACTIVE PRICES. PRESIDENTS. SIGNERS. PHYSICIANS. GENERALS OF ALL AMERICAN WARS BROADSIDES. EARLY NOVELS.

THE AMERICAN AUTOGRAPH SHOP

Dealers In Autographs and Rare Books

MERION STATION, PENNSYLVANIA.

A SELF REVEALING LETTER OF "THE AUTOCRAT OF THE BREAKFAST TABLE"

HOLMES, OLIVER WENDELL. Poet. Physician. A. L. S. 4to, six closely written pages, Boston, Febr. 21st, 1838, addressed to the Rev. William Jenks. WE BELIEVE THIS TO BE THE GREATEST PERSONAL LETTER DR. HOLMES EVER WROTE, revealing here his early life and incidently WRITING A FINE TRIBUTE to his recently deceased father, the Rev. Dr. Abiel Holmes. Dr. Holmes, husband of Mary Stiles, the daughter of Pres. Stiles of YALE, a great Historian, Biographer and Divine, is the subject of this great letter. Here we find also the background of the early years of O. W. HOLMES, his own inermost thoughts on subjects he never wrote again. His father's biography still remains to be written. Many letters of the "Autocrat" passed through our hands, inclusive some really great ones, like the one he wrote about Poe, another one about Lincoln, BUT THIS IS THE GREATEST WE EVER HAD THE PLEASURE OF READING. As it changed hands only once (when we purchased the Dr. Jenks papers directly from the descendents some years ago), we believe it was never printed. In protective case, with portrait. We are proud to grace the covers of our AUGUST AM. CLIPPER with it's complete transcript. 350.00.

Boston Feb. 21st, 1838.

My dear Sir,

My mother mentioned to me this morning that you had the intention of writing a short notice of my beloved father and had applied to her for certain papers to be employed for this purpose.

Among the kind friends whom he most valued, and for whom his family retain an affectionate respect, no one ranks higher than yourself, and to none should we commit more willingly the task of preserving his memory. You will pardon me then, for expressing our feelings, and especially my own, upon this subject with freedom.

The diary and other private papers of my father relate principally to matters which we are unwilling should come before the public. The minute details of social life, the intimate expression of feelings which an individual records not for the eyes of others but for his own, are a sacred deposite with those who succeed him, and in my own opinion to be reverently approached even by his nearest and dearest connexions.

There are individuals whose name and memory are so widely and deeply impressed upon the hearts of men that the biographer feels himself entitled, and is permitted to follow them even into their hours of privacy and self-communion, proceeding upon the safe ground that the world can never know too much of their history. In such cases private delicacy yields to the loud and impatient calls of the public. But if a biographer presupposes an interest on the part of the community wider than really exists, and pursues the subject of his notice too far into the minutia of his existence, he may indeed give a faithful history and a

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correct portrait, but too much truth makes of them the bitterest of caricatures.

The reflections and their application are so obvious that it may have been needless to mention them, and least of all to one of whose taste and judgment I entertain so high an opinion as of your own. I approach a more delicate matter. I am aware that it has not been unusual in particular cases to give to the world many of the most secret and solemn thoughts which Christians have recorded for their own use and improvement, under the name of religious experience. This may sometimes be proper and useful. If an individual have directions or requests that such portions of his private records be made public, there can be no scruple on the part of the survivors. If not, it must require some peculiar circumstances to justify their publication, since the presumption is that they were never intended to be so used, and since in truth, the very existence of such an intention would convert their solemn exercises of the closet into rhetorial efforts.

During my father's life, and in his family, he was not in the habit of relating his religious history; he kept all such papers as I have mentioned in the most perfect secrecy; he never so far as I remember even alluded to the time when he first came under the influence of religious feelings, nor is there any reason to suppose that he ever intended that the pages containing such circumstances of his life should meet any eye but his own—possibly that of his family. However this may be, it is evidently the duty of his widow and his children to decide this point according to their own best judgments since no directions were left by him upon this matter. I myself, writing at my mothers' and brothers' request, am unwilling that my father's diary, containing his religious history, should be used as a foundation for his biography. My father was a religious and I believe truly good man. But it is in vain to claim for him any eminence as a speculative theologian; neither his education nor mental constitution fitted him for this kind of study. For the first, he was born in a Connecticut village before the revolution, a place and time more favorable to the growth of hereditary faith than of enquiry; for the historical writings, eminent, more for patience and second let the tendency of his mind as shown in his accuracy than for metaphysical subtlety or extended range, bear witness. Nor is there much in his theological career upon which I can dwell with pleasure. For many years quietlty established at Cambridge, he was respectably but not conspicuously stationed as a minister. There was hitherto little in this long career to attract notice to his pulpit. He maintained a kind of middle station between two opposing parties, as yet unmolested. The time having come when he stood in the way of the theological tacticians then managing the church militant, he was sacrificed. His course as a clergyman, peculiarly delicate and difficult, amidst the conflicting opinions which raged around him showed all the amiability and some of the weaknesses of his character. But his last years were tranquil and we may try to forget those scenes in which, alas, he suffered for himself while he acted for others.

The character of a private Christian, on the other hand, is in my opinion best illustrated by his life and actions. As to any religious speculations which my father's diary may contain I have already stated my opinion that his mind was less adapted for such themes than for many others. But for the expression of religious feelings, they do not, it appears to me, to belong any more to the public, than the emotions of love, or of parental affection. When any of these feelings are expressed with energy and enriched with imagination, they constitute poetry—religious like the psalms of

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(CONTINUED FROM INSIDE BACK COVER)

David; or profane; and, as poetry, may be made public, indeed were intended to be so. But the humble and careless pages in which an individual has for many years recorded his naked unselected daily religious thoughts, if they do not perish with him, should at least be denied to the public gaze.

In our opinion it is in his historical capacity chiefly that father's life should be treated. His religious life, in any considerable detail, cannot be wanted by the more liberal sects of our vicinity and our city, for his principles of faith were of the old orthodox standard, nor by the present orthodox party, for it was by their agency that he was torn in his old age from his people, and finally neglected and supplanted in his authority. A very few, indeed, and yourself among the number, sympathized with him in the trials through which he passed, but the two great parties which divide our community crowded against him each from its own side, one pressing upon his Calvinistic faith, the other upon his liberal principles of intercourse and orderly habits of public ministration, with much care and policy for their own interests, and too little anxiety with regard to him.

The life of such a clergyman and of such a time may perhaps deserve to be written. But God forbid that at this period the machinery of modern Jesuitism should be unfolded as it was brought to bear upon my father's happiness. The history of some of his last, but not the very last of his years, would reveal a series of Machiavellian contrivances to delude and beat down the simple hearted man and his opposition, worthy of a better nest of conspirators than a deacon's fireside. To tell the truth of this matter it would be necessary to attack in no gentle manner many who are living, and the memory of some who are dead. But this is not the time for such an attack, and to make it would injure rather than do honour to his memory, since it would awaken many feelings which are best forgotten.

But as an antiquarian, a scholar, an annalist, a member of religious and other societies, if there is anything in his career worthy of notice, most certainly none would be more competent than yourself to do his memory justice. It is the intention of my mother and my brother, both residing in Cambridge, to look over my father's papers and make such extracts as may relate to the essential points of his life, which will be submitted to your examination. After looking over some of these papers my mother and brother though it necessary to act in this manner. Some of them were immediately burned by my mother as containing matters evidently never meant for any but my father's own eye and the rest of his own journals are not in our opinion of a nature to go beyond our own family.

With this general statement of my mother and my brother, I have at their request addressed to you this letter, which has not been seen by either of them; and all the details of which belong to myself. May I hope that I have not spoken too freely, and that in saying that which my judgment dictates in behalf of my father's memory I may not have forfeited the good opinion of one of the best and most faithful of his friends.

Believe me My Dear Sir Yours very respectfully,

O. W. HOLMES.

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LINCOLN NATIONAL
MAIL DEPARTMENT
Referred to
REC'D APR 17 1942 G
Answered
LIFE INSURANCE CO.

3328 Douglas
Dallas Texas
Apr. 15-42

Lincoln Nat. Life Ins Co:-
Dear Sirs:-

It goes without saying "I am a Lincoln fan" and feel compelled to tell you that Abraham Lincoln's forefather Obadiah Holmes was given 30 lashes for preaching baptism, with Roger Williams.

He refused to pay 30 pounds and had to take the lashes.

In my Scrap Book there is an article by Ida Tarbell and it has a picture of Lincoln at prayer painted by James Montgomery Flagg and the caption is "Drop kington his knees Lincoln prayed until his torment was still".

I am a plain old Baptist born in Chicago where the churches were up to date but the early

Baptists in Central Illinois were stiff narrow minded people.

Some years ago in a Northern Baptist Mission Magazine there was an article on Lincoln's religion which ended as follows.

"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thou shalt love thy neighbor as thyself."

When any church will inscribe over its altar as its sole qualification for membership the Saviour's condensed statement of both Law & Gospel that church will I join with all my heart and soul —

By mistake 2 copies of Mar 30 were sent me, leaving out Mar 23 and I return as it may be needed. —

Surely am proud of my Lincoln Lore and a Hi School boy knows he will get it later. Yours sincerely,

Mrs. Price Cheaney.

Cheaney, P.

Holmes Family

April 20, 1942

Mrs. Price Cheaney
3328 Douglas
Dallas, Tex.

My dear Madam:

Thank you very much for your letter with reference to the Obadiah Holmes family connection with the Lincolns with which of course we have been long familiar.

I believe that the copy of Lincoln Lore which is missing from your file has been forwarded.

Very truly yours,

LAW:EB

Director

THE RHODE ISLAND ANCESTRY OF ABRAHAM LINCOLN

(A very brief extract from an interesting article sent to us by Charles Carroll, Ph. D., LL. D., Director Rhode Island State Board for Vocational Education.)

"About the year 1638, there came from England to America, one Obadiah Holmes, bringing with him a wife (Katherine Hyde) and two children. He was of an influential family and was well fitted for leadership in this new country, as he and his brothers had been students in Oxford.

"Many books have been written tracing Lincoln's ancestry on his father's side, but all have failed to give the two connecting links or generations between the Lincoln and Holmes families. If those interested in the analysis of Lincoln's character will read the notes relating to Obadiah Holmes in the 'American Family of the Rev. Obadiah Holmes' they will surely conclude that Abraham Lincoln inherited from him his great intellect, his uprightness of character, sweetness of disposition and pure democracy."

School News & Practical Educator

"ABE" LINCOLN DESCENDANT OF RHODE ISLAND PIONEER

It took Rhode Island stock to produce Abraham Lincoln.

According to the 25th annual programme for patriotic exercises in schools of Rhode Island on Grand Army Flag Day, Feb. 12, prepared by Commissioner of Education Walter E. Ranger, "Honest Abe" was descended in direct line from Obadiah Holmes, who, in 1652, was installed as the second pastor of the First Baptist Church in Newport, where he continued to minister to his people for more than 30 years.

Genealogical records reveal that Obadiah Holmes married Lydia Hyde, and that a daughter, Lydia Holmes, was born to them. She married John Bowne. Sarah Bowne, the issue of this union, married Richard Salter, and to them was born Hannah Salter, who married Mordecai Lincoln.

John Lincoln ("Virginia John") was a child of this marriage. He married Rebecca Moore, and Abra-

Abraham Lincoln married Bethsheba Herring as his second wife. Thomas Lincoln was the youngest child of this marriage.

Thomas Lincoln married Nancy Hanks, and Abraham Lincoln, President and Emancipator, was the second child of this marriage.

Mary Alice Kennedy, a writer, has found ancestral origins for Abraham Lincoln's "fine traits of character" and other gifts in his direct descent on the paternal side from Obadiah Holmes, whose influence, through his many years of ministration to his congregation at Newport, was richly constructive, and whose name in history is associated with notable events in the relations between Rhode Island and Massachusetts, events that were critical in determining the trend of democracy in America as cradled in the Narragansett bay country.

Obadiah Holmes was persecuted and beaten in Massachusetts for his

Elder John Gano

"he was most distinguished among the Baptists."

Born [illegible] Co.
Converted in New Jersey was employed daughter Miss Curtis
[illegible] at Germantown Penn untill 1755 when he removed
to Rockingham County Va
[illegible] he lived on [illegible] the Smith and Linville
Creek churches in the county of Rockingham. He became the pastor
of the church 16 years and then removed to Botetourt Co. Va
about nine years after arrival he died in 1781

Taylor P 24

Virginia Baptist Ministers
by James B Taylor Philadelph
1859

Baptist church at Middletown

Joseph Burrows in Salem in 1635

Rev John Burrows pastor of Middletown church in 1735
buried in Old Mount Pleasant burial ground.

Barone, William ancestor of Monmouth Barone:
Settled in Salem four years before Obadiah Holmes
1636 granting 40 acres on Jeffers Creek Probably died about
1677

Douglass, Thomas in Monmouth in 1716
Richard Douglass of Monmouth in Lydia Saltar Mar 10 1740
W

SALTAR, Edwin (Search must have met here at Trenton
Born at Bloomingdale Morris County N.J. Feb 6, 1824
Served as clerk in book store at Phila
Taught school at Perkiomen Bridge
went to sea master of a schooner
1859 elected to assembly of N.J. from Camden Co., as free Soiler
Return for two following years
1859 E was chosen speaker, the House felt he spoke with
great ability.
1861 Received appointment in U.S. Treasury Department.
Held it for four years resigned.
Later reappointed to Fourth Auditor's Office, was in 1886
retired to Ocean County.

Holmes Family

Photograph of Obadiah Jane

w Russell ~~1617~~ 1933-?

a Obadiah 1607-1682

Catherine

aa Mary (1639) - 1690

Brown John

ab Marther 1640 - 1682

ac Samuel 1642 - 1679

Stilwell. Alice

ad Obadiah 1644 (1723)

Cole Hannah

a e John 1649 – 1712

(1) Holden, Frances

(2) Green, Mary (Sayles)

a f Jonathan — 1713

Borden Sarah

a g Hopestill

Taylor —

a h Lydia 1669 – [illegible]

Barrow John

Bowne family

a William — (1677)
— Ann

aa Bowne, John — 1684
Holmes Lydia

ab James (1697)
Stant Mary

ac Andrew — 1708
Seabrook Ann

ad Catherine — (1684)
Mott, Adam

aaa Burne John 1664 – 1715

—— Frances

aab Obidiah 1666 – 1726

aac Deborah 1668 –

aad Sarah 1669 – !

Salter Richards